

Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

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Alberta Christians speak out against Klein government cuts

Listening to 'the least of these' prompts anti-Klein reaction

John Pater

CALGARY — "I don't ever want to go on social assistance again, it's so humiliating."

"It's better that I go hungry for part of each day than for the entire family to go hungry for part of each week."

"We're no longer called people, we're called consumers and clients."

Those were some of the things said by people who have felt the impact of the Alberta

government's cutbacks to social services. A victim of spousal assault, a single mother on welfare, a working poor family, and disabled persons and their caregivers each had their say. Their stories provided the context for a one-day conference in Edmonton last month sponsored jointly by Citizens for Public Justice (CPJ) and the Northern Alberta Diaconal Conference (NADC) of the Christian Reformed Church.

"We have to stop theorizing for a moment," said Jim Joosse, a member of the Inglewood CRC in Edmonton, and conference moderator. "All theories have an impact, sometimes a drastic impact on people." And so for an entire morning 150 people listened to the reality being faced by their neighbors. One woman described her

family as "the working poor." Both she and her husband can only get low-paying jobs. They live in slum housing and she goes without food for part of each day. Any benefits they received in the past went to help care for their children, or to see themselves through times of unemployment. Now those benefits have been cut back

severely.

A woman in a wheelchair explained how she and her husband have been fighting to change a government policy that will not pay him to care for her full-time, but will pay an outside care-giver to come into their home.

Another family with a
See GOVERNMENT p. 2...

Toronto pastor goes extra miles

Helps people who fall through the cracks

Alan Doerksen

TORONTO — Doug Sloan faces many risks and challenges in his work as executive director of The Connecting Link. Recently, he drove a former prisoner from a penitentiary in Ontario to Alberta. It wasn't until part way through the trip that Sloan found out the man was a murderer.

The Connecting Link is "an organization to help people that fall through the cracks" of society, says Sloan. These include refugees, ex-offenders, street people and broken families. Sloan helps these people deal with immediate needs like food and shelter, and connects them with existing community and governmental services.

Dangerous trip

Sloan has dramatic stories to tell about people he has worked with. One is the man he offered to drive to Alberta. The man had been in prison for 24 years and "had nothing going for him on the outside," says Sloan. "Everyone was against me doing this... He was a very dangerous man."

But Sloan didn't find out that the man was a murderer till they reached Sudbury. Then the truth came out that more than 20 years ago in Winnipeg, "he killed a man — cut his head off." On three occasions, the



Rev. Doug Sloan

man left the truck in a violent mood, but later came back and apologized. "His language was very abusive," says Sloan.

Driving through northern Ontario, they hit a patch of black ice on a bridge, and the truck spun around four times.

"Somehow, God gave me calmness," says Sloan. "Without his presence, we'd probably be in the river."

Eventually, they reached the small town near Edmonton where the man's brother and two sisters lived. The man was

grateful for Sloan's help and told him, "What you have done for me, no one else would ever do."

"When I make a promise, I keep it," was Sloan's response.

Unusual funeral

Sloan can relate well to ex-offenders. He is one himself, and spent time in prison many years ago. Now he often visits prisons and penitentiaries, mostly to meet with people who have a year or less till their release date.

"Most people in jail have lost all I.D.," says Sloan. He helps arrange for new identification and other essentials.

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remember.....p. 20

"God will wipe every tear from their eyes."



Widow's Monument in Putten, the Netherlands
(For stories, see page 20.)

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News

Government 'down-loading its responsibilities'

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disabled child described how they have managed to care for their child at home rather than institutionalizing him. But, they said, "The level of our child's legitimate support is steadily decreasing." It feels demeaning, they asserted, to have to bargain and negotiate for each of their child's needs. "By down-loading its responsibilities," said the father, "the government is saying it doesn't recognize (our son's) humanity."

Conduit for change

Henry Bosch, co-ordinator for NADC, said the stories were a conduit for change because "when those who are not used to speaking out are heard by

those not used to listening," something is bound to happen. In an open session following the airing of the stories, conference participants responded to what they had heard. "The churches have to be very careful in co-operating with Ralph Klein's manifesto," said one. "This is not an honest Christian regime," said another. "We have to be a curbing force," said yet another.

The Alberta government is proceeding with a plan to balance the budget by 1997. In order to do that drastic cuts have been implemented; \$300 million dollars will be cut from social services alone.

"It's an experiment here in Alberta," said CRT's executive

director Harry Kits — "an experiment that is being watched by other governments in the country." Kits told the audience that governments everywhere are being faced with difficult choices. However, he said those choices are more than just simple money matters; they have to do with how we live and care for each other, what our social fabric is like. "Yes, finances are important," he said, "but loving our neighbor is the (real) bottom-line."

State must ensure a just society

That theme was followed up in workshops led by Catholic, Lutheran, Mennonite, and Christian Reformed "experts."

Dr. John Hiemstra, political scientist at The King's University College, challenged Premier Klein's assumption that the government's chief task is to ensure economic prosperity. "Instead, the state must see to it that there is a just and fair ordering of society," he said, "and that means making sure people can live (decent) lives." Another workshop had participants actually attempt to balance the provincial government's budget. Still another workshop examined what the Scriptures have to say about poverty and justice.

At the end of the day participants were urged to stop using demeaning language when referring to "the poor, the

disabled, the unfortunate." Instead, said Kate Quinn, a workshop leader, we should recognize that we are all part of a community, and should say, "Those among us who are... poor, disabled, unfortunate." Rev. Harry Kuperus, a chaplain at a veterans hospital in Edmonton said we should get away from the "us" and "them" language by referring to "them" as "those who challenge us to create a more just society."

The Alberta affiliate of CPI will be putting the information and experiences of the conference into a brief to be presented to provincial politicians as well as to the federal government's social security review.

Connecting Link helps street people, refugees

...continued from page 1

Sloan also helps out street people. Last winter, a homeless man Sloan had worked with was found frozen to death. "He had my card in his pocket and the police called me," he says. Sloan arranged a memorial service for him, which was "probably the most amazing funeral I've conducted." About 22 street people came out and Sloan shared a message with them about the love of God. Since then, a dozen of the street people have called Sloan for help with their problems.

Recently, Sloan was put in

touch with an African woman who came to Canada as a refugee. In Kenya, her husband had fled for his life and she had been brutally beaten. Her friends helped her escape to Canada where "she was immediately granted refugee status," says Sloan.

Once in Toronto, she applied for a job with a bank and wrote a qualifying test. "She got the highest score of anybody but she didn't get the job," says Sloan. Her response was "I thought discrimination didn't happen in this country."

Sloan arranged to meet with a

vice-president of the bank. "I told him the story, and he didn't believe that this actually happened," says Sloan. But the vice-president investigated and found that the story was true, so he arranged for the woman to get the job. She is now a supervisor at the bank.

Sloan started The Connecting Link in June 1991. Previously he was executive director of the Fortune Society, a job-placement organization for former prisoners. He also worked with M2/W2 and the Ontario Seventh Step Society, two other prison-related ministries.

Sloan, who is ordained as a Baptist minister, works largely with Baptist churches in the Metro Toronto area but often travels to visit prisons across Ontario.

"A lot of our references come

from churches and social services," says Sloan. The Connecting Link draws support from churches and private donors.

Sloan works mostly on his own, but wants to get volunteers involved with his agency in the future.

Dutch churches propose breaking the taboo on suicide

THE NETHERLANDS — Three churches in the Netherlands have prepared a handbook of pastoral advice on suicide. The handbook concludes that the churches should be more open about the existence of suicide. A congregation should be able to speak about suicide and not immediately condemn it.

The handbook was prepared by a joint pastoral work group of three churches in the union

process, "Together on the Way." The three include the two large Reformed churches in the Netherlands and the Evangelical Lutheran Church. The synod of the Reformed Churches in the Netherlands (GKN) will debate the handbook in its October meetings.

After examining the biblical givens on suicide, the work group concluded that the Bible texts referring to suicide do not condemn it. It required more extensive theological reasoning to judge suicide, the handbook said. It recognized that condemnation is the historical position of the church. The group concluded:

Theologically speaking, it is right to choose life to fulfil our calling to be available to God and our neighbor. Therefore, we should want to live. But this theological concept does not directly apply in every life situation. The will to live can be lost when facing the question of the ability to live.

The handbook also gave concrete help for pastoral work. It provided information about the signs of a suicidal person, and listed many ways of seeking help.

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News

The peace round is still long for Israel

As I write, Israel and Jordan have just made peace after nearly half a century of open and threatened warfare. On October 26, along the Israeli-Jordanian border south of the Dead Sea, Israeli Prime Minister Itzhak Rabin and Jordanian Prime Minister Abdul-salam Majali signed a treaty putting a formal end to hostilities, in the presence of U.S. President Bill Clinton, Jordan's King Hussein and other officials.

Jordan thus becomes the second Arab country, after Egypt, to make peace with the Jewish state. Only a year ago the Palestine Liberation Organization's (PLO) Yassir Arafat shook hands with Rabin on the White House lawn in Washington in a similar agreement. After last month's ceremonies, Clinton flew on to Damascus to try to bring Syria on-side of the peace process.

Yet obstacles remain. In the wake of the Israeli-Jordanian agreement, the PLO and the

radical Islamic group, Hamas, staged a general strike in the Israeli-occupied West Bank and Gaza. Only a week earlier Hamas had taken credit for a terrorist attack on a city bus in Tel Aviv. Clearly there are many who wish to derail the current peace process, or at least oppose the terms of the present agreement. Many issues remain to be settled before anything approaching lasting peace can come about.

Whose land is it?

For example, what will be the ultimate fate of the occupied territories? Prior to the 1967 Six-Day War, the West Bank belonged to Jordan, and Gaza to Egypt. A few years ago Jordan relinquished claim to this territory, apparently acknowledging the PLO's jurisdiction. But the present agreement gives control of Jerusalem's Muslim holy sites to the Jordanian government, which was the immediate cause of the general

strike. Palestinians have never been fond of Jordan's Hashemite monarchy, installed by Britain after the First World War. Consequently, there has long been an uneasy relationship between Amman and the PLO, and the current agreement does nothing to diminish this.

By terms of last year's treaty between Israel and PLO, self-government was granted to Gaza and the West Bank city of Jericho. Is this a prelude to outright independence for the occupied territories? And if so, what will happen to Jewish settlements established here since 1967?

On this and other issues the Israeli government finds itself caught between domestic public opinion and the desire finally to live at peace with its neighbors. More significantly, what of Israel's famous Law of Return, allowing any Jew anywhere in the world to settle there and claim citizenship. Because Israel is a very small country,

keeping such a law on the books could be seen to imply a threat of territorial expansion. Yet repealing it would likely be politically impossible.

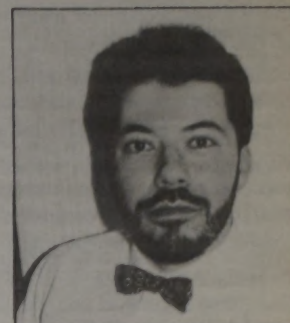
Still only two just choices

Four years ago in this space I suggested that there were really only two options available to Israel: either grant independence to the occupied territories and accept the security risks entailed in having a potentially hostile state lodged deep within its own heartland, or annex the territories outright, accept the equal status of Jewish and Arab citizens, and drop the claim to Jewish statehood. Though the former is difficult and the latter unpalatable, these ultimately remain the only just alternatives.

Yet it may be that, by agreeing in the meantime to work with and live at peace with its neighbors and the PLO, Israel is

POLITICS

David Koyzis



buying more time to work out the inevitable dilemmas entailed in a long-term solution.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and hopes to visit Israel next summer.

Christian political action group gets government money

John Pater

TORONTO — Citizens for Public Justice has been given a \$45,000 research grant by the federal government. The money is to be used by CPJ to develop alternatives for the reforming of the country's social safety net. Minister of Human Resources Lloyd Axworthy is conducting a comprehensive review of social security programs. Money has been made available to groups like CPJ to consult with the Canadian public and to develop policy alternatives.

CPJ was approached by Axworthy half a year ago when the group first made a presentation to the House of Commons standing committee on human resources development. It took till this fall for Axworthy's office to finally make the money available. In the meantime, CPJ had already gathered ideas in consultations with its members and other Christians interested in social justice in 10 cities across the country in May and June.

Harry Kits, executive director of CPJ, says now that the money has been freed up the group has been able to contract additional staff to further develop its biblically informed view on social policy. Kits says,

though, that they are under tight time constraints.

On October 31 CPJ presented a brief to the security review hearings in Ottawa. Before Christmas CPJ must also develop background papers on a number of crucial areas, including alternative ways to fund un-

employment insurance and how to balance work and family responsibilities. In addition, CPJ has developed a how-to kit for Christians to use in providing their own input into the Axworthy review process. (The how-to kit is available by calling CPJ at 1-800-667-8046.)

"If we're going to help and care for our neighbors," says Kits, "I believe it's very important that local communities, churches and individuals make

presentations to the review committee." But they'll have to do it quickly. The public hearings will continue only until the beginning of December.

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Editorial

Why the Second World War will be remembered

World War II is not the only war we remember on Remembrance Day. But somehow this war has become for many of us the epitome of all that's wrong with wars.

Part of the fascination with World War II has to do with the fact that so many survivors are still alive. But there is another reason why this war will probably remain etched in the collective consciousness of future generations. It's a war that, in spite of its incomprehensible ugliness, is somehow manageable as a historical phenomenon.

There is something simple about World War II that seems to connect with the simplicity of Nazi order and discipline, devoid of the more complicated characteristics of love and wisdom.

No one can say that he or she has fully experienced the horror of World War II, even though that person lived through it. Those who were traumatized the most were affected by a very specific aspect of the war, something very personal.

In the case of the people who lived in the Dutch village of Putten, the event that represents the whole war took place on Oct. 1, 1944, (see p. 20 of this issue). It resulted in the death of 552 men and the burning of the village. In the case of Diet Eman, whose book *Things We Couldn't Say* was recently published (see review in CC, Sept. 27), it was the loss of her fiancé Henk and her own imprisonment that made the war unerasable.

For a person like myself, who was five when the Germans entered our village for the first time, and 10 when they left, the war was somewhat frightening but also exciting. If a book were written about my experiences, it might be entitled *Things I Didn't Know*.

But the war was more than a personal story for all those who experienced it first-hand. Through their experience these people were put in direct contact with the monstrosity and hugely important historical phenomenon we call Nazism. It was as if we had touched the beast.

A Christian country

What made it perhaps even more scary was that Nazism had a very decent beginning. It started in one of the most civilized countries the world had ever seen: Germany. This was the land that had produced brilliant composers like Bach, Mozart and Beethoven, that had made huge strides in the development of science and technology. This was a country where work and discipline were honored. This was a Christian country. Who would have thought that this country would one day become the slaughterhouse of the anti-Christ?

Several aspects of World War II contributed to the fact that it would prove to be a historical

model of evil that could fairly easily be grasped.

1. It showed more clearly than most other wars what's wrong with ideologies that demand absolute obedience.

2. It was the best documented war of all times since the Germans were excellent record-keepers.

3. Because of what we know about German atrocities, the mask of decency fell, making the fight between good and evil seem less complex.

4. The elimination of six million Jews stands out as one of the most horrible acts of violence against humanity.

5. The personality of Hitler made it easier to understand and hate Nazism.

6. It was a relatively short war that can easily be summarized and pictured.

A little knowledge

Having this model does not guarantee that the world will learn its lesson, of course. In the past weeks we've been hearing discussions in the media about the connection between intelligence and race. That's dangerous stuff. If there is a connection, we should ask ourselves what good it does to discuss it. Do we evaluate members of our own family according to intelligence? Should we evaluate members of the human family that way?

A little knowledge is a dangerous thing, especially when that little knowledge opens the door to pride of race.

If we have learned anything from World War II, it should be that decent countries like Canada and the United States can quickly become the agents of hell itself. We need to be on guard against all false ideologies, human systems that want to de-throne Jesus Christ, the only reliable fuhrer of the world.

BW

Two religions: a choice between trick or treat

According to an article in the Oct. 31 *Globe and Mail*, "Dressing up in ghoulish costumes was meant [in the Celtic religion] to welcome the dead, not to scare the living." The article quotes a member of the religion of Wicca as saying that the custom of dressing up allows people "to blend in with the spirits so nobody feels out of place."

I can just see a modern Wiccan walking past all these displays of ghosts, witches and tombstones on Halloween, which are meant to scare people, and shaking his head. "Is nothing sacred anymore?"

Another thing that has degenerated is the idea of witches. "Witch," which comes from the Old English wicca, meant "wise." The original witch was a goddess who on Halloween changed into an old woman, not into a hag as medieval Christians and Halloween practitioners would have you believe.

Well, all that may be true. When you remove all the layers of misrepresentation that a suspicious medieval church concocted and modern commercial enterprises trivialize, what you have left is an honest and sincere pagan religion, like the one our forebears grew up in before the Gospel came to them.

So what do Wiccans really believe? "We're not a death cult," says a high priest of a coven in New Westminster, B.C. "But we believe that to have life you must have died so that you could be born."

Wow! That comes close to what Paul writes in Romans 6: "We were therefore buried with him through baptism into death, in order that... we too may live a new life."

Close, but no cigar. The Celts relied on the dead spirits. We rely on a risen Lord.

BW

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Letters

'Women in office' decision based on a theology foreign to the CRC

We owe Hendrik Bruinsma one ("Don't Blame Godfrey," CC, Oct. 14) for setting us straight. Sure, he is right. We must not blame Godfrey for the unfortunate decision taken by the CRC Synod of 1994. But then I am not entirely sure anyone did blame Godfrey. It seems to me, if I remember right, that a certain way of reading the Bible — allegedly adhered to by Godfrey, and therefore responsible for synod's decision — received the blame. I take it that there is quite a difference between blaming a person and an inherited method of reading the Bible.

However, Bruinsma should rethink the way in which ideas and methodologies live in communities. To suggest that only one Westminster theologian who died in 1937 (I take it he means Machen) held to the so-called "Old Princeton" view of Scripture is mistaken. Ideas and theories rarely die with the teacher. If the teacher is worth his salary, such ideas and theories continue to live on in the teacher's students. Or, as Dr. Wolters says somewhere, "Ideas have legs." We can safely add: "And mighty long legs

at that."

Old Princeton Theology lived on at Westminster Seminary long after Machen died. In fact, remnants of Old Princeton Theology are still evident in Godfrey and others at Westminster. In that tradition Scripture is reduced to a system of infallible, permanently fixed propositions which are unchangeably true in all situations. It is a method of reading the Bible bearing more than a passing resemblance to the methodology of the Pharisees in Jesus' time (cf. John 5:39-40), theological nitpickers who found all manner of prescriptions, directions and answers in the Scriptures. Unfortunately the real intent of Scripture was lost on them. In the books of Moses, which they studied so diligently, they failed to discover the Christ. They did not recognize him when he was with them, and therefore missed an appointment with the Father eager to welcome back the lost sons.

The Fall distorted God's intent

When Bruinsma borrows Wolters' distinction of structure and direction he does not help

us much. For many years we discussed the matter of ordination of women precisely on that level. Those of us who favor the ordination of women believe that God created men and women equal, partners and co-rulers. It was the fall into sin that destroyed God's original intent or structure, bringing about a deplorable situation, the servitude of women and their submission to males. It's a curse. Not something to be held on to and celebrated. And we thank God that in Christ the new has come.

We can dispute the meaning of individual texts, but this is the direction of scripture: creation, fall, re-creation. In Christ there is neither male nor female. Of course there is "maleness" and "femaleness," but in his Body, in the church or the fellowship of believers, the principle of re-creation is powerfully at work. Women and men may and can work together in God-intended partnership or mutuality.

I fear that Bruinsma would have us spin our theological and ecclesiastical wheels some more. We have talked enough about creation order or structure. Face it, we disagree. What

we need more than anything else is the freedom to disagree — space in the church of Christ for dissenting opinions. For as long as we see through a glass darkly and we know only in part, we are not likely to agree.

Synod's decision is not surprising to me. Anyone at all sensitive to the denominational mood knows that there are two substantial and fairly equal-sized camps in the CRC that have made up their minds long ago about women and ordination. There is also a relatively small, unconvinced group that swings from one camp to the other year after year, resulting in wildly contradictory decisions passed with the slimmest of margins.

Disturbing language

What was surprising, even deeply disturbing, was the language of the decision. The language of Old Princeton Theology crept into this year's synod raising to credal status a prescription which I fully believe the Apostle Paul intended to be local or limited and temporal. In doing so synod bound the consciences of many members. Adding insult to injury, synod then declared that it

did so not "in any inappropriate way" because Scripture has spoken on the matter. I cannot, and I do not accept that. It is at this point that synod was indeed "had" by a theology that is foreign to us. Yes, synod was snookered. Not by Godfrey, but by an interpretive methodology which is historically foreign to the Christian Reformed Church.

The way out? We trust that the Synod of 1995 will find a way to rescind the ill-chosen formulation. And we must pray that a way will be found allowing members who honestly disagree on a point of interpretation of living together in one house of faith. That living together should include the freedom of employing all the gifts God has given to men and women, in official as well as non-official ways. To help us discover full agreement on this thorny issue — and this will take much longer — we must engage ourselves in a high level, non-judgmental discussion as to what in Scripture is binding and what in Scripture is not binding and why that is the case.

Homer G. Samplonius
Brampton, Ont.

Issue lacked compassion for gays and the poor

Your issue of October 14 was for me a profoundly discouraging one. It contained two articles which left me feeling quite hopeless about the capacity of many members of the Christian Reformed Church and the broader Christian community to be compassionate and imaginative in responding to social and economic trends.

The front page is dominated by a report by you as editor on Dr. Philip Turner's call to "scriptural fidelity on homosexuality." There is no attempt here to either solicit or listen to the opinions of homosexuals and lesbians themselves. Rather, "revisionists" and "dozens of gay activists" are mentioned only as homogenous groups opposed to "the traditional view of sexuality."

Odd that at a conference on "The Homosexual Challenge"

attended by a senior reporter, no voice is heard from the people actually subjected to debate. Is CC willing and ready to listen to the increasingly urgent voices of gays, lesbians and their supporters in the church — people marginalized from a faith community because of their experience of, or opinions upon, sexual difference?

Enough fearmongering

And on page 10 an article by Harry Antonides, "The End of an Era — What Next?" declares that "our practice of piling up debts for the next generation will soon come to an end."

Antonides is quite correct in pointing to a general concern about the national deficit. Surely we've heard enough fearmongering about the deficit from the Conservative and Reform parties to know it exists as an ideological pole star for

the political right! Even the Liberal government has decided that reducing the deficit is now its central ambition.

But why does Antonides feel compelled to repeat all the old, paranoid catch-phrases about abuse of the social welfare system and "unrealistic expectations" on the part of Canadians? Why does he find it encouraging that "even among the political left" (which he fails to define) people are "facing reality and calling for a drastic realignment of public policy"?

Because, I would suggest, he does not stand to lose everything — his means of living, his sense of self-worth, his hope for the future — by the sort of cuts proposed in unemployment insurance, educational funding and social security. And because, despite his rather vague and cavalier call for a "reassertion of the Christian way of

life," he lacks the imagination that Canadians as a whole lack to consider more just ways of alleviating debt while maintaining a strong system of public welfare.

It is time a true redistribution of wealth — which would cer-

tainly include consideration of higher wealth and corporate taxes — was taken up as a subject for discussion by the Christian press.

Peter W. Sinnema
Toronto, Ont.

Cows in B.C. give more milk!

Last Sunday night at our regular biweekly Bible study group we discussed CC after the meeting. All comments were positive, except when "they" referred to Maynard Vander Galien and his column of Sept. 30.

I'm formerly from Ontario and not a farmer, but seven of the nine "theys" present were farmers, now semi-retired. I noticed a smirk on their faces when they questioned the accuracy of Vander Galien's facts. He said cows [in Ontario] give 5,832 litres of milk a year. An average cow in B.C.'s Lower Mainland gives 8,000 or more litres a year.

Is Vander Galien just wrong, or is milk production in Ontario that low? Who's right?

Alice Vander Meulen Vander Schaaf
Abbotsford, B.C.

On the job....

Does being a Christian make a difference?

"The army is not 'forbidden territory' for Christians. In fact, there is an active Christian community in the army" — Capt. David DeVries.

Since Canada honors its soldiers on Remembrance Day in November, we tried to find a Christian in the army who would be willing to talk about a day-on-the-job. An army public relations officer in Toronto gave us the phone number of a chaplain, but we preferred to talk to a layperson. Thus, we phoned Capt. David DeVries, now stationed at the headquarters of the Canadian Forces Detachment London, Ont., which oversees Reserve units from Barrie to Windsor, excluding Toronto and Hamilton. David patiently explained that a Reserve unit is made up primarily of part-time soldiers, who obtain weekly army training but also hold civilian jobs.

How did you get to be a captain in the Canadian army?

I joined the army at 18 as an officer cadet. The army paid my way through university, but in return I spent three summers training. In the first summer I

did "basic training," intended to weed out those not suitable to be an officer. It's a gruelling nine weeks. Basically, the army tries to create stress for the trainees (to see how they stand up to it). And since they can't shoot at you, they use sleep deprivation — trainees never really get more than two or three hours of sleep in a row. It's interesting to see what that does to people. I think it tends to exaggerate one's qualities: an aggressive person gets more aggressive; a quiet person clams up completely; the nervous cadet gets more anxious.

In the second summer I took administrative training and French classes. And in the last summer I did actual army-career training, maintenance in my case, although I completed my university degree in chemistry. After graduation I became a full-time officer in the army.

What is your typical work day like?

I fly a desk right now. I set up maintenance policies, visit Reserve units to see if they apply, and train members of these Reserve units as well. My

current job is very similar to any management-type job at, say, GM. I wanted to be posted in an urban area because my wife, Brenda, is just starting out in nursing and her best bet for a job is in a larger city. The army moves us every two to three years, but generally we have some choice in where we want to go.

A year ago I worked as a platoon commander at the base in Petawawa. I had 60 people working under me. Our assignment was to repair equipment coming home from Somalia so that some of it could be deployed in the former Yugoslavia for the Canadian peacekeeping force there.

Does your job help you live your faith?

It is stressful to be in the army — lots of stress and lots of family separation. Faith helps when you're exhausted and frustrated. It takes a lot of faith [to be in the army], faith in God and faith in each other. You are always put in strange places. Soldiers might even ask each other if they plan to have an affair [while stationed away from home].

I find it is easier to be a Christian and to be an officer — you're expected to be principled. Actually, it is not a great deal more difficult to be a Christian in the army; one of our mottos is Honesty, Integrity, Loyalty, and Obedience, which fits well with church teaching.

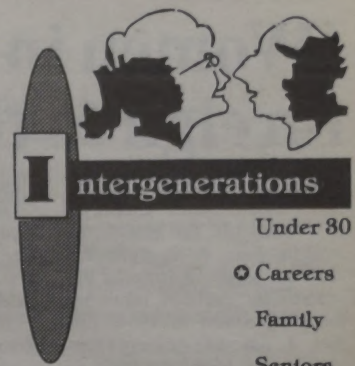
The army is not "forbidden territory" for Christians. In fact, there is an active Christian community in the army. Catholics have separate chaplains, but the Protestants are a "melting pot." Specific denominational doctrines become less important. We tend to focus more on worshipping God and Christian living.

What about making a living?

Soldiers and officers are well paid. Canada pays its soldiers well and in turn gets some of the best soldiers in the world. Officers fit comfortably in the middle-class salary range.

What do you like best about your job?

I enjoy the constant challenges and changes. And I feel comfortable in the regimented



ntergenerations

Under 80

Careers

Family

Seniors

army environment.

Anything you dislike?

Some of the political delays in going to places like Somalia. We have a saying in the army: "Hurry up and wait." That's difficult sometimes. There might be long times of boredom which suddenly changes into a frenzy to get things done, so you end up working day and night.

Any suggestions for career strategists?

One can apply at any Canadian Forces Recruitment Centre.

Opinions in this column are those of the person interviewed and might not reflect average compensation or working conditions. Do you know a Christian worker you admire and would like to see interviewed for this column? Please call Nandy Heule at (905) 988-6174.

Letter

'Apartheid' of women no more valid than social apartheid

Is the Christian Reformed Church still "reforming"? Or is our ship drifting onto a sand bank? Different streams in our church could bring us off the right course.

The problem is the way we use the Bible texts. Not the Bible, but Bible texts. Rev. David Feddes called it hijacking in one of his speeches for the Back to God Hour: using Bible texts to prove our point while ignoring the whole message of the Bible.

Think of the Dutch Reformed Church in South Africa. "Apartheid" was introduced and that church had a Bible text to defend it. Acts 17:26, a text taken out of context seemed to say that apartheid is the way to go.

The Christian Reformed Church in North America did not agree. The Synod of 1984 declared that it is a heresy to defend "apartheid" on the ground of this one text.

Fortunately the situation in South Africa has changed.

The Christian Reformed Church has been wrestling with the place of women in the church for many years. It was nothing new. In the Jewish synagogue women would sit separated from the men. Even today that happens in many places.

In the New Testament we read how Jesus treated women differently than other men treated them. In the letters of Paul we see the respect Paul had for the work of women in the congregations. In the early church women were in leading positions working beside the men.

This was kept up till some bishops decided that women should not have leading positions in church. We still have not overcome the idea that women should not teach in church.

Finally, after years of discus-

sion, the CRC Synod of 1993 decided to open all the ecclesiastical offices to women. But according to our rules this had to be ratified by the Synod of 1994 before the decision could take effect. But with a small majority the Synod of 1994 decided not to ratify.

We should note that something happened at this synod which makes a difference in my opinion. The Synod of 1994 went farther than any earlier synod of the Christian Reformed Church in declaring that Scripture clearly prohibits women from taking an ecclesiastical office. In taking such a stand other opinions were condemned as being unscriptural.

For many years there has been a difference of opinion about how Scripture should be explained. Synods have, in Reformed tradition, left room for different opinions on matters that do not pertain to

redemptive history, and when Scripture was not abundantly clear.

However, the Synod of 1994 declared as one of the grounds for its decision:

The clear teaching of Scripture prohibits women from holding the offices of minister, elder, and evangelist.

Next, texts are quoted by synod and the words "clear" and "clearly" are found several times. Moreover, the Synod of 1994 declared:

...that there is now no synodical decision in effect to allow women to serve in the offices of elder, minister or evangelist. Art. 89, B.2).

That way the door has been closed for women for another two years, even if another overture comes to the Synod of 1995.

We have to realize the danger inherent in churches standing for issues which they defend on the basis of one or two Bible

texts. When so much emphasis is placed on one issue the true focus on the redemptive work of Christ is jeopardized. Heresies have been the result.

We are losing our focus on Christ and his redemptive work. Much time has been wasted by our quarrels. Talents have remained unused. Have we fallen for a one-sided explanation of Scripture?

Let us not travel on rigid roads that could lead to heretical teachings. We have enough social problems to cope with. The abuse of women and children, the environment, justice for all. Christ has come to liberate us. Christ must be our focus in all our struggles. Let us not be side-tracked by any of our special causes, but let us incorporate them all in our concern for the redemption of all of life and the salvation of the world.

Jacob Binnema, Sr.
Edmonton, Alta

Book review

Media / Arts

The human history of a swamp

Maria H. Kuntz

And the Swamp flourished, the Bittersweet Story of Holland Marsh, Surrey, B.C.: Vanderheide Publishing Ltd., 1993. Reviewed by Maria H. Kuntz, Brampton, Ont.

Albert VanderMey, author of *And the Swamp flourished*, is well-known for his immigrant history *For All Our Children*, printed in 1983 by Paideia Press, which has found a place in the homes of many Dutch immigrant families.

Now VanderMey has written a new book, this time about the Dutch settlement of Holland Marsh, Ont. Even though the book is thinner than *For All My Children*, on almost every page we find family pictures, some from as far back as 1930 when the first immigrants came to live in "The Marsh." One gets the impression, however, that all submitted photos were used, regardless of quality.

In 23 chapters VanderMey tells of the development of The Marsh by people who engaged in hard work, lived in poor conditions and seemed to have im-



possible dreams.

From the human point of view at the time, the Marsh was a wasteland, put on the map in the late 1700s by a Dutch-born surveyor and cartographer Samuel Johannes Holland, after whom it is named. The first few settlers were the Irish and Scots, who built a log road over the swampland in the early 1800s, and who harvested grass and reeds as the first real in-

dustry.

In 1910 an enterprising young farmer, David Watson, invited William Henry Day, a professor of physics at the Ontario Agricultural College in Guelph, to do some soil testing for the purpose of ascertaining whether a feasible plan could be worked out for draining.

Professor Day's name will forever be connected with the story of the Marsh.

He was so interested in its development that he became one of the main forces behind it. He helped with the draining plans and started growing vegetables, especially lettuce, on his own parcel of land. Professor Day had a vision that the Holland Marsh could supply head lettuce for all of Canada

during the summer season, but he did not live to see that realized. In 1938 on a hot summer day, while working on his own small rented plot, he died of a heart attack.

'Ideal market gardeners'

As early as 1927 Professor Day wanted Europeans to come and "develop the land." He wrote: "Hollanders and Belgians make ideal market gardeners." But the Europeans were slow in coming, and when they came they faced many hardships.

When we now see a cultivated Holland Marsh, we cannot imagine how much hard work has been put into it. The book tells us that story. Actually it is not only the story of the swamp that flourished, but also very much the family story of many Dutch immigrants. I can imagine that anyone acquainted with the Marsh will want to read this book, study the history, look at the many family pictures, and marvel at the inner strength of people who not only built their own houses, very primitive at first, but also their

churches and their schools.

It's too bad that the author on the cover flap assumes that a swamp is a mere "watery wasteland." People living in the second half of the 20th century should be more aware of the important role that wetlands play in the creational make up of this earth.

The author gleaned much of his information from the anniversary books of the Holland Marsh District Christian School and the two local Christian Reformed Churches; but in his bibliography he also mentions more than 40 other Dutch and English sources of information.

The book is well printed and nicely bound in hard cover. I wish that the cover as well as the pages were not all green. It may be symbolic of the flourishing swamp, but it is too much.

Nevertheless, this book will appeal to anyone who wants to delve into a very special, very interesting story of a unique part of Canada.

Film Review

Loss of innocence on T.V.

Marian Van Til

Quiz Show

Rated PG

Stars John Turturro, Ralph Fiennes, Rob Morrow, Paul Scofield

Produced and directed by Robert Redford

In the late 1950s, live TV quiz shows like "Twenty One" had loyal audiences and made bundles of money for both their networks and sponsors.

"Twenty One" involved two players in soundproof booths of whom a host asked detailed questions about subjects such as science, literature, history, the arts, film. When a contestant accumulated 21 points — and money — he or she was the winner and would appear the following week against a new challenger.

For some weeks in 1957 a Jewish contestant named Herbert Stempel from Queens, New York, just couldn't lose; he seemed to know everything about everything. But Herbie

was a nerd; and in a time when Jews were still being barred from fashionable restaurants and clubs (and TV stardom), Herbie wasn't captivating the hearts of WASP viewers. What was needed, NBC felt, was a charismatic, good-looking "all American boy" who was smart.

They found him in Charles Van Doren, instructor in English literature at New York's prestigious Columbia University, son of Pulitzer Prize-winning poet (and full professor at Columbia) Mark and writer Dorothy Van Doren: born into a genteel Dutch family whose ancestors went back to America's early days.

Something rotten in TV land

His first time on the show Van Doren beat the champion and captured viewers' hearts. Then week after week Van Doren collected 21 points and piled up money. After three months he had become wealthy ("earning" around \$140,000).

Enter Richard Goodwin, a

young investigator for a U.S. regulatory agency whose purview was just beginning to include the fairly new medium of television.

There were rumors that the show (and others like it) was rigged. A grand jury in New York had already investigated Stempel's allegations to that end. But the findings were inexplicably sealed. Who or what was being protected?

The truth came out in a House (of Representatives) committee hearing. Despite the appearance, for public consumption, of the questions having been sealed in a bank vault, contestants Stempel and Van Doren had known from the start what they would be asked, what the answers were, and how to answer for dramatic effect; they were even coached on how to mop their brows.

When NBC stumbled upon Van Doren, Stempel was expendable so he had been asked "to take a dive," he alleged. Ironically, these guys were smart enough to have known most of the answers without agreeing to cheat.

It's been said that this scan-

dal was "the watershed event" in early TV history, but that's over-stating the case. Despite Charles Van Doren's appearance on "Twenty One" being hyped as a shining example for kids that it's ok to be smart and educated, the show was not exactly a cultural icon whose demise would shake the country's foundations.

Mark Van Doren hit it right when, stunned after his son tells him about being involved in the scandal, he tells Charles in bewilderment, "Cheating on a quiz show is like plagiarizing a comic strip!"

But the scandal did result in viewers' loss of innocence to some degree. Who wanted to believe that an erudite, personable young man from a prominent literary family would cheat on a quiz show? ("The annoying Jewish guy" was initially painted as an emotionally unbalanced sore loser who wanted to discredit Van Doren.) And what viewer wanted to believe that he or she was regularly being duped by NBC? (No one would testify against the network and Geritol, the show's sponsor, but it's clear

they were involved.)

Nuances

Actor-turned-director Robert Redford expertly interweaves Stempel's and Van Doren's stories with that of the network executives, the show's producers and the government investigators. This is no simplistic good guys/bad guys tale. Redford and actors Turturro (playing Stempel) and Fiennes (playing Charles Van Doren) make you feel how honest people can go wrong. (Theatre great Paul Scofield puts in a moving, rare performance as the elderly Mark Van Doren who is deeply if wordlessly grieved by his son's fall). We see deceit weave an increasingly tight web; and we come to care about characters whose moral choices we deplore.

Despite the audience's foreknowledge of the historical outcome, Redford is able to infuse the film with dramatic tension because he focuses on human characters and what motivates them. That's also what gives this American story a universal appeal.

Church, Marian Van Til, page editor

Young people bombarded by philosophy of tolerance, says youth minister

Norman Vandervelde

TORONTO — Right from wrong — the power of discernment is apparently already ingrained in the church's adult generation, but what about their children?

Josh McDowell addresses this fear in his latest campaign "Right from Wrong — Helping Youth Make Right Choices."

McDowell heads a Dallas-based ministry which is part of Campus Crusade for Christ. He is also a prolific writer. His stop in Toronto in late October was presented by Toronto Youth For Christ, as part of a broader program, "Equipping Parents and Youth Workers for Effectiveness."

On Oct. 17 an audience of more than 600, primarily parents, packed Bayview Glen Church in Thornhill to hear Mc-

Dowell outline how to pass on truth and values to their children.

The next day, McDowell

jective standard for right and wrong," a campaign pamphlet states.

Moral 'flexibility'

McDowell echoed this concern in his presentation. He said youth in the church are bombarded with the philosophy of tolerance.

He parallels the situation to Judges 17:6 where the Israelites do what is right in their own eyes.

This moral "flexibility" is rooting itself in church youth according to a 1994 study by Barna Research group. Findings confirmed the apprehensions of youth workers and compelled Josh McDowell to launch his campaign, with his book *Right From Wrong* as the centrepiece.

The North American study, based on 3,600 church youth (ages 11-18) from 13 denominations, found that in the last three months:

- * 66 per cent lied to a parent, teacher, or other adult;

- * 59 per cent lied to one of their peers;

- * 36 per cent cheated on an exam;

- * 23 per cent intentionally tried to hurt someone.

In addition, 55 per cent have engaged in fondling breasts, genitals or sexual intercourse by age 18. Half of the youth surveyed could not state that such activity was morally unacceptable. Many say they're stressed out and confused. After these potentially disturbing statistics, McDowell selects, as offering hope, the statistic that 74 per cent of these church youth are also seeking answers.

Passing on biblical answers

McDowell's book and campaign aspire to equip pastors, youth workers and parents to pass on biblical values to searching youth.

During the Toronto luncheon McDowell stressed that cultural relativism is deeply affecting church youth. In this framework, they are pressured to be open to everything. They are taught there are no absolute truths, except, McDowell noted, the value of tolerance.

"Many of our youth," he stated, "do not believe there is

an objective standard that shows them how to behave." Looking strictly at the research, McDowell observed that the notion of an absolute truth has a more significant effect on morality even than the conviction of being born again.

Parents are frightened. Confronted with a philosophy of tolerance, they are anxious about the ability to pass their values on to their children. But McDowell is convinced that a parent has the greatest impact on his or her own family.

McDowell proceeded to outline how parents can reinforce biblical convictions through a defense of truth. He emphasized distancing ourselves from "do's and don'ts" and working from the basis of truth — the person of God. Recognizing absolute standards is not enough, however. McDowell warned that "truth without relationship leads to rebellion." He concluded with the injunction that the whole Body of Christ must attack cultural values.

Norman Vandervelde lives in Willowdale, Ont.



Josh McDowell speaks about moral choices at a Youth For Christ gathering.

spoke at a luncheon for pastors and youth workers at Willowdale Pentecostal Church. He presented recent research on the morality of church youth and vocalized the ability to teach and reinforce truth.

Pastors and youth leaders were challenged with "the number one problem facing church youth": moral relativism.

"Our children no longer live in a culture that teaches an ob-

CRC missionary devotes lifetime to instruction in Mexico

Gerald Nyenhuis doesn't act retired. Even though a 32-year working relationship with Christian Reformed World Missions "officially" ended this past summer, Nyenhuis is not slowing down.

Since he first went to Mexico City in 1962, Nyenhuis has been committed to theological instruction. He taught for years at the *Juan Calvino* (John Calvin) Seminary of the Reformed Presbyterian Church in Mexico, and since 1980 has taught at the seminary of the National Presbyterian Church of Mexico. CR World Missions works with both denominations in the country. Through the years he has also picked up a master's and doctorate degree in Spanish literature at Mexican universities, married his Mexican wife, Francisca, and

became a Mexican citizen. (Nyenhuus is a native of Oostburg, Wisconsin.)

"Although we spent our whole ministry in Mexico City, the largest city in the world, in the first years our ministry was largely a rural one," Nyenhuis reflected. "We visited the countryside in many parts of Mexico, especially the Yucatan Peninsula. It soon became obvious, however, that if we were going to reach the country we would have to concentrate on the cities."

Nearly 73 per cent of Mexico's population lives in cities, according to *Operation World*. Christian Reformed World Missions has concentrated its missionaries in Mexico City, Tijuana and Merida, a large city on the Yucatan Peninsula.

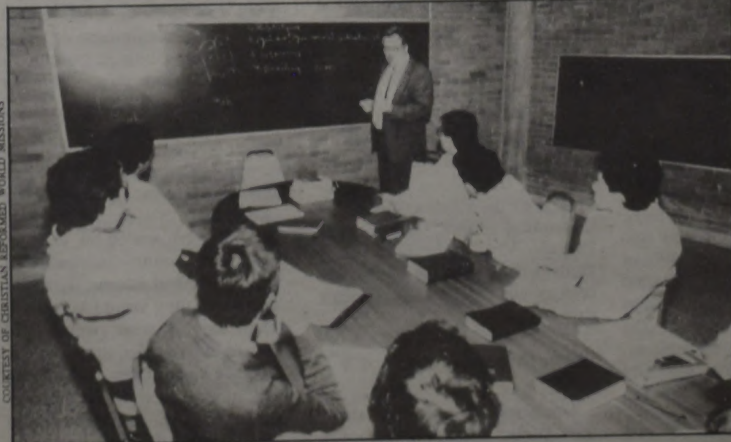
Nyenhuus also reached out to many young people as an evangelistic effort with InterVarsity Christian Fellowship. He spoke to many student groups on Mexican campuses and elsewhere in Latin America. Nyen-

huus gave up the InterVarsity work in 1980 after frequent preaching requests at a new church in Mexico City even-

at minister's institutes, teach seminary and university courses, and continue what has been a prolific writing career. Gerald and Francisca regularly write

in progress, including one for young people on ethics and another for professional people who are making profession of faith. On a more academic level, he hopes to write a textbook in Spanish on literary and theological hermeneutics.

"With regard to preaching, I plan to do it as long as the Lord gives me strength," Nyenhuis added. "Francisca and I both plan to keep on serving the Lord and his church as long as we are permitted to do so."



Gerald Nyenhuis teaches a seminary class in Mexico.

huus actually led him to become pastor there.

Despite a hectic schedule and long-term ministry with World Missions, Nyenhuis is not ready to relax yet. He will still speak

two Sunday school lessons a week — one for adults and one for children. They published four books of lessons and another six are in the revision stage. Other books are already

Gerald Nyenhuis instructs seminary students in Mexico.

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We take Jesus' place in the world

On the evening of his resurrection day, Jesus commissioned his disciples as follows: "Peace be with you! As the Father has sent me, I am sending you." Then he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them they are not forgiven" (John 20:21-23).

When the Leader left, the followers took his place. Christ gave them his peace, his mission, his Spirit and his power. Then they were equipped to take his place in the world.

The Roman Catholic Church calls the Pope the "Vicar of Christ" because Catholics believe that the Pope is the earthly substitute of Jesus. But in John 20:21-23, Christ ap-

pointed the whole group of his disciples as his "vicar" or representative. And if we interpret this text in the light of the whole of the Scriptures, the meaning is that *all* of Christ's followers are here to fulfill the mission for which he has commissioned and equipped us.

No one exempt

We all receive his peace. "Peace I leave with you, my peace I give you," said our Lord (John 14:27). This gift of Christ guards the centre of our lives. His peace has abolished our fears and it gives us the beginning of the everlasting *shalom*.

"As the Father has sent me, so I send you." All of us are on God's mission. We are not sightseers in the world but we travel towards God's goal. We

are not tourists but pilgrims.

The nobility of life and the ultimate sense of our existence is in our assignment to glorify God's name.

The Spirit of Christ has anointed and appointed us as office-holders: each of us has the prophetic Word. We make our lives a sacrifice of thanksgiving.

Since we are members of the one holy and universal church of Christ, we all share in the power to forgive and to condemn. That's the greatest power on earth. Financial and military forces seem to have the say-so in this world. Actually it's the response to the gospel of Jesus Christ that determines the fate of all people. The church of Christ holds the key for this age and the age to come.

Complete identification with the mission of Jesus is the glory and the power of the church. Then we have the love-power to overcome the world.

Each of us takes the place of Jesus and none of us (no pope, no pastor, no deacon) is Christ's substitute by himself or herself. We are one body and represent one Lord. Disunity among us disfigures the One we represent.

At the same time, God's people never substitute Christ fully and exhaustively, not even in our best moments. I always cringe when someone quotes that poem about Christ having no other hands than our hands, no other feet or mouth than ours. That's nonsense, of course. He can use any baby, and Samaritan, any tyrant for his glory. Strictly speaking he does not need us, but by his grace he uses us for the greatest

Andrew Kuyvenhoven

CHAPTER

&

VERSE



thing on earth.

Andrew Kuyvenhoven, retired pastor in the Christian Reformed Church, lives in Grand Rapids, Mich.

Lutherans will release toned-down report on human sexuality

CHICAGO, Ill. (ELCA) — The Evangelical Lutheran Church in America (ELCA) will release a less controversial version of its human sexuality report in November.

The original report, "The Church and Human Sexuality: A Lutheran Perspective," was sharply attacked by conservatives for endorsing homosexuality and fornication. The new report describes homosexuality and fornication, and lists arguments for and against it, but does not endorse a liberal view of sexuality.

The decision to revise the document means that the ELCA Division for Church in Society will not present it for action at the 1995 churchwide assembly.

"We believe that the document as we have seen it or as it can be revised within the proposed time line does not provide a basis for a social statement in 1995," said a recommendation prepared by a consulting panel of the ELCA Church Council.

Under the new schedule, a draft document will be distributed in November, and responses to the draft will be received until June 30, 1995. The ELCA Division for Church in Society will present a progress report at the 1995 churchwide assembly, but will not call for action.

"We understand that not bringing a social statement in 1995 may be a great disappointment for some people," said Rev. Melissa M. Maxwell-

Doherty, panel chair and pastor of Calvary Lutheran Church, Grand Forks, N.D. "We saw in the revised draft many words of pastoral care and concern to gay and lesbian people and their families. We believe the need to communicate motivates our church's working on a social statement."

Rev. Herbert Chilstrom, bishop of the ELCA, expressed his disappointment at the decision to delay the social statement on human sexuality. "We must keep in mind that, in something as complex as human sexuality, we could go on revising this document for years and years to come," he said. "I believe the time has come to deal with this issue."

Cycling evangelists take gospel to highway

DAWSON CREEK, B.C. (EP) — "Unreached people" along the Alcan Highway (Alaskan-Canadian) heard the gospel as a result of a pedal-powered crusade this summer.

A team of cycling evangelists took the gospel to people along the 1,400-mile stretch of highway between Dawson Creek, B.C., and Delta, Alaska. Those along the route, who were relatively unreached with the gospel because of their remote

locations, enthusiastically welcomed the riders.

The aim of the cycle marathon by the 11-strong teams was to "get young people to step out of their comfort zone for God" and take the gospel to the "unreachable people" of North America, said trip leader Ken Pattullo.

"Jesus would take his message to out-of-the-way places and speak with strangers — like the women at the well — when-

ever he had the opportunity," he explained. "We tried to do the same thing and, because we were often miles from the nearest town, people would talk to us."

The group cycled between 40 and 100 miles a day, taking rest days to share the gospel with campers, tourists, and "mountain men" living isolated lives.

The cycle team was an outreach of Youth With A Mission.

Irish evangelicals ask for prayers for peace

LONDON, England (EP) — A mid-October cease-fire by Irish sectarian groups has prompted Irish evangelicals to plea for prayers for peace.

The Northern Ireland Evangelical Alliance appealed to Christians around the world to "pray unceasingly for those in whose hands the future peace and political stability of this land rests."

The cessation of violence between the predominantly Catholic Irish Republican Army (IRA) and the Protestant loyalist groups marks the first time in 25 years that peace has been obtained. Now all of Ireland hopes that it might stay.

Rev. Howard Lewis, general secretary of the Northern Ireland Evangelical Alliance, which represents over 20,000 people from a dozen denominations, said, "We note with gratitude the expressions of remorse and sorrow contained within the cease-fire announcement."

Lewis acknowledged the intention of loyalist paramilitary groups to cease violence only for as long as the IRA continues to cease-fire, but went on to urge the loyalist groups to abandon violence permanently, regardless of the future

decisions of the IRA.

Lewis concluded, "While not wishing to be naive or fail to recognize the immense difficulties which lie ahead in terms of political dialogue and agreement, nor to underestimate the potential consequences of the failure of such dialogue, we do believe that it is the responsibility of evangelicals within the Province at this time, to give thanks to God for his sovereign working and his great goodness, and also to pray unceasingly for those in whose hands the future peace and political stability of this land rests."

In 25 years nearly 3,200 people have been killed in the conflict.



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Poems by Beatrice Vandervelde

Autumn Woods

between the trunks of
shedding
trees I can almost see paths
I never knew were there
open spaces newly
carpeted

the sun fingers through
thinning leaves
the woods airy, honey-
toned
almost I am persuaded
I've reached those streets
of gold

Windswept

Winds
swirled the leaves
around our feet,
carelessly tossed them
up
to float down like snow.

The sky turned dark
and darker.
Lightning flashed.
"A cloudburst," he
wailed.
"We'll get drenched!"

But,
with a mighty hand
the wind swept
the clouds across the
sky.

We only felt ten drops.



GEORGE VANDERVELDE

Salmon Run

They jump
then wiggle their bodies
wildly
shimmying as they strug-
gle
to move upstream rest in a
sheltered spot behind a
rock

till suddenly they move
again
gleaming bodies thrashing
churning up the wild water
twitching twisting
jerking their bulk
straining against the rush
leaping over rocks
bounding up steps
inch by tortuous inch
gaining, then losing
ground
struggling against all odds
reach the haven
calm waters
spawn
die
yet live on.

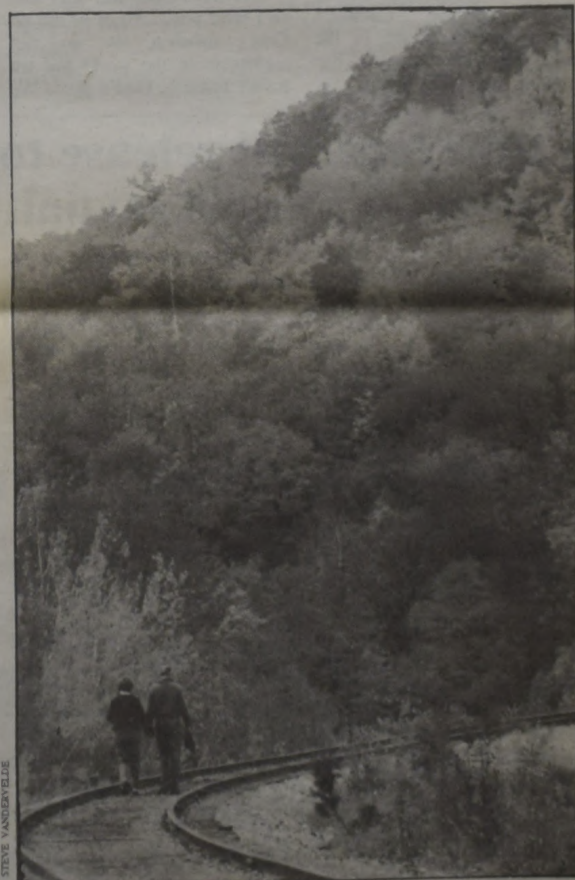


STEVE VANDERVELDE

Piecemeal

thick fog blankets the
valley
it steps back as I move for-
ward
cameos of beauty spring to
life
for an instant, slowly blur
as new
patches of color come to
the fore

flashy red maples, flanked
by green
splashes of yellow hover-
ing over the brook
graceful plumes of golden-
rod
a clump of sumac, ablaze
each picture completely
framed by a gauzy curtain
all else blurred out of focus



STEVE VANDERVELDE

Back yard

Sun lit,
a treasure box:
golden trees and hedge
dew diamonds in the
grass
and silver in the bird
bath

Obstruction

Ice on the pond
like fog on a mirror
blocks the reflection
except near the edge
where open water
mirrors trees scantily clad
and grey clouds scuttling
across the sky

My platoon

Carl D. Tuyl

My platoon was formed in the army barracks in Arnhem, the Netherlands. We met each

The people, pictures, smells and sounds from the distant past present themselves with surprising clarity. Sometimes they

he did not dodge duty. Vulgar, but dependable. The last time I spoke to him at one of our reunions, he had barely

then kill the s.o.b., and he didn't mean "sort of Baptist."

A couple of weeks after our return from overseas when I still was not used to polite society, John called to tell me that he had found his father, and he invited the whole platoon to come to a party in Amsterdam. And what a party!

The whole platoon counseled John to forego his murderous intentions and either make up with Dad or forget about him. You see, the men of my platoon were peacemakers at heart, and I am sure were blessed for that.

John does not attend our reunions for reasons with which I am familiar. But as a deplorable result of his absence I don't know whether he actually reconciled with his dad. I hope so.

These guys visit my brain mostly without being invited. They almost always appear at unexpected moments. Sometimes I meet them in my sleep; sometimes I hear one or more make his wisecracks when I'm in the middle of a serious meeting. People have wondered why I sometimes smile when engaged in very solemn situations. It's because these guys have no modesty. They just drop in unannounced and spout off. They come and go and don't ring the door bell.

And there was John, whose southern Dutch accent rolled off his tongue with the softness of whipped cream. Early in his military career it was determined that John was no sharpshooter. So he became our mortar man. Our mortar was a pipe into which you dropped grenades, which were then dispersed more or less toward your target. I am sure that our mortar fire never did much damage to anyone.

John was raised in an orphanage and his stories of abuse would certainly be front page news today. His consuming passion, of which he spoke incessantly, was to find his father

surrounded by a lot of unfriendly opponents who made us keep our heads down most of the day. Our only sanitary facility was the little *kali* (creek) that ran through our location in a deserted *kampong*. Herman, who had a bit of a fever, had made so many trips to the *kali* that he finally decided not to dress for the occasion anymore. The picture that made me almost destroy the decorum of the situation I was involved in was Herman clothed only in boots and rifle, crouching in the *kali*. It was then that a sniper shot rang out, a bullet spattering the water up just behind Herman.

Herman understandably lost it at that very moment. Herman ran up the hill and emptied his rifle's magazine, aiming at no one in particular except at the miserable circumstances which robbed the man of his dignity.

Herman, by the way, was later in combat in Korea. He survived the slaughter of the Dutch battalion there, mainly, he said, because of what he learned in our platoon.

You know the smell of freshly dug earth? I have a little garden plot and in the fall I turn the ground. The smell sometimes dispatches me thousands of miles away.

The guy beside me was hit through the front of his helmet.

Continued on page 12.



Carl Tuyl (second row, middle) and his platoon. To the left of Tuyl is his friend John.

other for the first time on the parade square where a truck had dumped a load of straw and the drill sergeant invited us to fill large jute bags, on the double. Everything was done "on the double." We even went to the washroom on the double. After filling the bags with straw we dragged the lumpy things upstairs to the rooms we were assigned, eight to a room. Eight farting, snoring and sleep-talking strangers who tried in vain that first night to doze on objects that only with total dismissal of custom and belief could be called mattresses.

As we went through the agony of bootcamp training, not only did the sleeping bags become more comfortable, we also became comfortable with each other. We got to know each other's strengths, weaknesses, idiosyncrasies, preferences and fears. Somehow out of all the seemingly senseless drills we became a unit. "A unit," the sergeant said in one of the most flattering remarks ever overheard to come from him, "with at least a 50 per cent chance of survival."

I often think about that unit these days. Age seems to have honed my long-term memory.

make me weep; sometimes they make me laugh. The smell of Indonesian spices transports me in the twinkling of an eye to the *sawahs* and *kampongs* of the unforgettably beautiful landscape of the Pearl of the East. Some sounds can carry me across the Indian Ocean to the sultry tropical nights with banana trees swaying softly in a slight breeze. And in my mind I rendezvous with the fellows of my platoon, these guys flying around the recesses of my head like a butterfly in a jar.

There was Leen. A foul-mouthed urbanite who hated any place that did not have a bar within a five-minute walk. He voiced his displeasure about his conscription and his military service with loud, obscene language. He taught a dock worker in Port Said to curse in Dutch, and he was the first to master profanity in Malayan. When under attack he would often be too occupied with calling all of nature's possible catastrophes upon the enemy to return fire.

Leen, however, was a dependable soldier. On watch he did not sleep; on patrol he took his turn scouting, and generally



Gerrit Jochems' grave in Djakarta's military cemetery.

Does the economy affect our commitment to Christian education?

An interesting development: I am back in education. From 1959-1965 I was on the board of the Ontario Alliance of Christian Schools, of which for five years I was both recording and corresponding secretary. I simultaneously served the Calvin Memorial Christian School in St. Catharines, Ont., as secretary, and later as chairperson. I also was the first chairperson of Beacon Christian High School in Belleville, Ont., and even though I had never taught before, was chosen to be its initial part-time co-ordinator and business teacher. Well, after quitting my part-time job there more than 12 years ago, I now am back in Christian education as a board member of that school.

I realize that times have changed enormously. When many Christian schools started in the 1950s I remember Bert Witvoet's words in the *Christian School Herald*: somehow

we threw a bunch of bricks together and miraculously schools emerged, in spite of our ignorance about education.

Well, that approach no longer works. The situation in the '90s has drastically altered from the '50s when enthusiasm was high and the willingness to sacrifice for Christian education great, more than compensating for the lack of expertise. I don't know much about the rest of the country, but judging from the scene locally, the two Belleville schools are going through a rough time, with declining enrolments and financial support. And that in a time when public education is severing all ties to Christianity.

A different world

Is there now a closer connection between Christian schools and the economy? Have family finances tightened up or have their priorities shifted? I don't know. What I do know is that I

now come to the board of a Christian school with a different frame of mind.

I am not so sure anymore what Christian education is. Times have changed and so have my notions about the old compartmentalized, Industrial Age which has dominated education. In the new Information Age the challenges of education in general, and in Christian education in particular, are totally different.

History has taught that the education system is often the last to adapt to new times. The Christian school movement is small and this is a great advantage. It is much easier to change a small system with a limited bureaucracy than to prod a monster such as the Ontario Ministry of Education, to single out one system. If one thing has become clear it is that the human race is entirely out of wack. We live under the massive illusion of separation from

one another, from nature, from the universe, from everything. This is the great liability we have inherited from the Industrial Revolution back through the Reformation, which was only a very partial reformation.

Are we secular too?

The last 2,000 years of Western culture have been one massive, forced march towards increasing fragmentation and separation. I think that we, Christians and non-Christians alike, have basically purchased our standard of living at the expense of our long-term sustainability. We are depleting the earth and we're segmenting our spirit, resulting in pollution, anger and fear. It could well be that we are presenting our Christian schools as models of good appearance, selling them to the community as exemplary schools, while at the same time fully participating in this

Economic
Housekeeping
Bert Hielema



secular Industrial Age process.

So now that I am back on a Christian school board after a long absence, I return a bit wiser, I hope, and a bit more qualified perhaps, having also been a not very successful teacher.

Bert Hielema lives in rural Tweed, Ont., about 45 km from the Quinte Christian High School. He sings tenor at Tweed Presbyterian Church, where he teaches Kindergarten-Grade 1 Sunday school. He and his wife, Diny, now have eight grandchildren.

My platoon

...continued from page 11

He died instantly, there next to me.

What could I do? We had to reach our determined position. With our little shovels we dug a hole. We went as deep as a man's length, laid him on the wet sand and covered him with earth. Not knowing quite what to do, I saluted the grave. We spelled his name, Gerrit, with gravel on the sandy elevation of the plot, and I marked the spot

as well as I could on my map. Then we went on.

Gerrit was re-buried in the military cemetery in Jakarta. But I know a place in the Netherlands where his name is chiselled on a monument, and sometimes I go there; and I weep and the smell of the earth in my garden plot brings Gerrit back to me every now and then.

I also would like you to meet

Anton. Anton was the first one to dress my wounds with one of those packages that the corpsman made you take along. Sometimes we wore them on our helmets. Anton went down the line to collect the dressings from the other guys and he tried to stem my bleeding.

He won't let me forget it, either, for every time at the reunion he asks: "Where would you be if it weren't for me?" and then I have to buy him a drink. That has become a sort of ritual. Every reunion I buy drinks for the guys who carried me on a stretcher for miles and miles to the field hospital.

Anton raises his glass and speaks the toast: "He would be dead if it weren't for us. Bottoms up." Then there is that unvoiced, mysterious sense of belonging to a most exclusive company, the membership of which is forever closed. The impenetrable bond of veterans. The first time it happened all these gray old geezers, myself included, wept without a little embarrassment.

If I happen to have a drink at some festive occasion, I sometimes hear that by now familiar toast: "If it weren't for us he would be dead." Anton was converted to Catholicism on a

pilgrimage in the former Yugoslavia. He writes me that he remembers me in his prayers.

The chaplain died some years ago. He did not really belong to our platoon, but somehow he felt at home with our bunch. He shared our meals, accepted the rough give-and-take of the guys, and as he once said, he felt safe with us. He preached

*Some of the platoon
bled, all of them
sweated, and too
many of them died.*

without being preachy. He shared the gospel in foxholes and miserable huts, and one time when he preached for the whole battalion some of the guys put gin in his drinking glass. He took a swallow and did not miss a beat.

When he was wounded and cared for in the hospital, the nurses wheeled his bed to the different wards and he preached from his bed. Sometimes when I preach I wish I could preach like he did, and sometimes when I hear sermons I wish the preacher could convey the

gospel like he did.

All these served, complaining loudly and very vocally with choice and coarse expressions. They gave the best years of their lives to a lost cause, for Indonesia wanted, and got, her *merdeka*. It was the wrong war at the wrong time in the wrong place. Some of the platoon bled, all of them sweated, and too many of them died.

At the eleventh hour of the eleventh day of the eleventh month I will be driving in my car. I will have to travel West, but there will be that voice: "If it weren't for us he would be dead."

To that strange toast I will add my own thanksgiving to the One who is ultimately the giver of life. I will thank him with gladness for the marvel of living. And while I drive I will keep my eyes on the roads. But somewhere I will scan the horizon of hope where swords are beaten into plowshares.

Carl Tord is a retired Christian Reformed minister and a currently chaplain's co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multiethnic Council on Spiritual and Religious Care.

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Reformation Sunday in Venda, South Africa

Henny Slopsema

Venda is a small district in the northern Transvaal province of South Africa. It became an independent republic in 1979, but is now a part of South Africa again. Most of its population of more than 500,000 had, for the first time in their lives, the right to vote for a new democratic government in South Africa.

Eight hundred people from the Reformed churches of the Soutpansberg Synod gathered at 12:30 p.m. on Sunday, Oct. 30,

in a community hall in the town of Makwarela to celebrate Reformation Day — the first celebration of its kind in Soutpansberg Synod.

The community hall proved to be much too small, so chairs were brought in from the Christian school. That only partially solved the problem. Although people were seated wall to wall, many had to stand at the back door during the entire five-hour long service!

It was a hot afternoon and people sweltered in that

crowded hall, but nobody seemed to mind much. The whole program was in the Venda language, of course, but plans had been made to translate the speeches into English for those who do not understand Venda. However, when it was discovered that some of the audience did not understand English or Venda, these plans had to be changed. The speeches were now going to be translated in Shangaan, for the English-speaking had their own interpreter who would sit beside

them and interpret as much as possible for them. I sat next to a young teacher from our school. This was very nice, because he not only interpreted for me but also explained other details. Although there was not time to chat, it gave us an opportunity to get to know each other a bit. (People here are used to speaking different languages. The staff and students at our school can speak 18 different languages among themselves.)

Makhado Samson, the principal of 'Ishikevha Christian High School and secretary of the Ecumenical Affairs and Heidelberg Curators is also a graduate of the Institute for Christian Studies in Toronto. He informed us that the students who until then had received their seminary training here in Venda, partly through correspondence courses would now study at Reformed University and Seminary at Potchefstroom, (Potchefstroom is about 150 km southwest of Johannesburg and has always been a bulwark of apartheid.) This is a real breakthrough because not only will our future pastors now receive their training in Potchefstroom but one of our current pastors, Dr. T.C. Rabali, has been appointed as professor at Potchefstroom University — the first black professor ever, to teach at Potchefstroom. The walls of apartheid are coming down. A new beginning — a true reformation.

"Not only do we want to break down walls, we also want to build something new," he

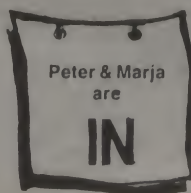
said. "A school at which our seminarians used to get their training will now be used in Heidelberg Centre for Christian Higher Education, affiliated with Potchefstroom University. We can enroll in January 1995. The centre will start with courses in philosophy, biblical studies and Christian education."

It is almost unbelievable what the Lord has done. Instead of apartheid we now have co-operation between peoples of different races, cultures and languages, but with the same creeds and the same Lord and Savior. Finally the white and black Reformed churches have found each other.

Dr. Rabali gave us an excellent historical overview of the Reformation, beginning with the Middle Ages until the time of John Knox of Scotland, while Rev. Nefefe warned us not to forget our first love, and to remain faithful to the truth as revealed in the Bible. Both Rabali's speech and Nefefe's sermon were very clear to the point and inspiring.

I, as a white Canadian who does not speak Venda, feel very much accepted and welcome in my Venda-speaking Reformed church. The ties that bind us together are much stronger than race, cultures and languages that might separate us.

Henny Slopsema is a 67-year-old retired Christian school teacher now volunteering at the 'Ishikevha Christian School in Venda.



Ontariocultsold Amway products, says reader

Dear P & M:

I am writing in response to your recent question and answer about Amway. I will leave out my personal feelings about this way of doing business, but I don't think it strange that some people suspect Amway is a cult.

In my time there was a strange and dangerous cult in northern Ontario. I had contact with several Christian young adults who were connected with this group. In fact, they actually lived with this community in a camp until, thankfully, I was at last able to pry them loose from this movement. The interesting thing, however, was that the leader of this group had "his" people sell Amway products along the streets and in private homes! For me this adds one more question to the many that I already have about this organization.

Dear Questioning Amway:

In all fairness to Amway, the company ought not to be disparaged just because a cult used its products to make money. This group could as easily have sold Avon, Kay Arthur cosmetics, encyclopedias or vacuum cleaners. We want to avoid "guilt by association" judgments. Besides, Amway employs a number of different distribution networks and many of them involve persons with high Christian principles.

Interestingly however, several persons whose relatives and friends are involved in Amway have let us know that they shared the concerns we voiced. Those who contacted us especially had difficulty with the emphasis on an affluent lifestyle, the reverential status of the two

founders whose bronze busts and oil portraits grace Amway's headquarters in Ada, Mich., and in their hotel in Grand Rapids, Mich., and the incredible time commitment required of sales distributors as they attend untold inspirational weekends away from home.

None of this makes Amway a cult, but it does alert one to the fact that the adjective "cultish" could describe any number of high-powered businesses (or churches, for that matter) which are headed by charismatic leaders who promote total commitment to their vision among their employees, distributors or members.

We are strongly convinced that that kind of consuming loyalty and sacrificial commitment is reserved for Christ and his kingdom and may never be re- or misdirected towards any other person, organization, ideal or cause.

Dear Readers:

This was the last letter in our file. We'll publish our column again whenever we receive some mail from you. Until then, we wish you God's grace and peace

Write to: P & M

c/o Christian Courier
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lukka, Tom Zest, Marian Van Til and Bert Witvoet.



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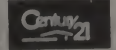
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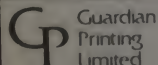
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				Available! Furnished room or room and board. Close to Toronto. Just off Yonge St. Phone (905) 883-8084.
				Anniversaries
	Marriages  VANDER MEER-ROERSMA: With joy and thanksgiving to God, Jerry and Audrey Vander Meer and Wilbert and Sadie Roersma are pleased to announce the marriage of their children DARLENE AUDREY VANDER MEER and JOHN EDWARD ROERSMA The wedding will take place, D.V., on Friday, Nov. 18, 1994, at 7 p.m., in Bethel Chr. Ref. Community Church, Edmonton, Alta., Pastor Tony Maan officiating. Future address: 3610-115 Ave., Edmonton, AB T5W 0T9	H.I. Ambacht - St. Catharines the Neth. - Ont. Nov. 16, 1939 - Nov. 16, 1994 Philippians 4:13 With thanks to our heavenly Father, we BOB and LYNN VAN WINGERDEN (nee PROVILY) hope to celebrate our 55th wedding anniversary on Nov. 19, 1994, D.V. We are inviting friends and family to an open house at the Fellowship Hall of Trinity Orthodox Reformed Church, 99 Scott Street, St. Catharines, Ont., from 2-4 p.m. on that date. Best wishes only please. Home address: 4 Grammar Ave., St. Catharines, ON L2N 3L3		1954 - November 20, 1994 With praise and thanksgiving to God, we joyfully celebrate the 40th wedding anniversary of our parents and grandparents NICK and FRANCES DYKSTRA (nee BURMANIA) "In all your ways acknowledge Him, and He will make your paths straight" (Prov. 3:6) Thank you for all the love and support you have given us over the years. Congratulations and may God continue to bless you. We love you John & Alice Rekman — Sarnia Andrea, Janelle, Mark, Bradley Chuck & Joanna Dykstra — Brampton Lisa, Eric, Michelle, Peter Rick & Yvonne Dykstra — St. Catharines Joel, Erin, Steven, Daryl Open house will be held on Nov. 19, 1994, in the Fellowship Hall at Maranatha Chr. Ref. Church, Belleville, Ont. from 2-4 p.m. Best wishes only. Home address: R.R. #2, Avonlough Rd., Belleville, ON K8N 4Z2
			Personal	
			ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	
			Parents' anniversary coming up? Give a gift that gives back. Let us help your parents write their memoirs. Confidentiality assured. References available. Lasting value. Call (905) 988-6174	
				Teachers
	Anniversaries Acton - Acton 1959 - November 20, 1994 Love is a gift to treasure forever. The Lord willing, on Sunday, Nov. 20, 1994, we hope to share with our parents and grandparents, their 35th wedding anniversary, JAN (JOHN) and ALEIDA HENDRIKA (ALI) LOOYENGA (nee VAN ARRAGON) Wedding text: "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank Him for His answers." (Phil. 4:6). We thank God for giving them 35 years together and pray for his blessings in many more years to come. Dad and Mum's unending love and support has always been and continues to be an inspiration for us. With love and congratulations from your children and grandchildren. Home address: R.R. #4, Acton, ON L7J 2M1	Hilversum - Abbotsford the Neth. - B.C. 1929 - 1994 John 14:1-2. On Oct. 13, 1994, our loving God and Father called home our dear wife, mother and grandmother STIJNTJE (STIENA) DEVOS-STOMPHORST Beloved wife of Johannes. Dear mother and grandmother of: Ed & Sandy — Samia, Ont. Darryl, Darryn, Taylor Henry & Linda — Nanaimo, B.C. Lisa, Julia Connie & David — Abbotsford, B.C. Nicholas, Nathan, A.J., Michelle Mary & Daniel — Victoria, B.C. Christina, Matthew Correspondence address: 311-32055 Old Yale Road, Abbotsford, BC V2S 1A3		ABBOTSFORD, B.C. : Abbotsford Chr. School invites applications from qualified teachers for a possible full-time, temporary French position at its Hentage Campus. The position starts on Jan. 3 and runs until June 30. The successful applicant will be responsible for FSL instruction to Grades 1-7 at an elementary school of 415 students. Letters of application should be sent to Lloyd Den Boer, Principal Heritage Campus Abbotsford Chr. School 2884 Abbotsford Mission Highway Abbotsford, BC V2S 3Y2 Phone: (604) 850-5022 Fax: (604) 859-9995
			Job Opportunities	
			PASTOR Trinity Chr. Ref. Church of Edmonton, Alta. is seeking a new pastor. Please send your profile/resume to: Pastor Search Committee c/o Trinity CRC 13427-57 Street Edmonton, AB T5A 2G1	
ATTENTION! When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you. ATTENTION!				

Classifieds

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Haven Oost 18, 7731 GT Ommen (OV), the Neth.
Phone: 011-31-5291-51960 Fax: 011-31-5291-51927

Administrator Needed

Chilliwack Christian School will be in need of a principal for the 1995/96 school year. Presently the school consists of K-7, with 203 students. The school is a member of the C.S.I., S.C.S.B.C. and E.I.S.A. We are located in the Fraser Valley some 100 km. east of Vancouver. Please direct all inquiries to the Principal at P.O. Box 161, Chilliwack, BC V2P 6G2, or phone (604) 792-4171

CHRISTIAN COURIER
needs
TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two or three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Miscellaneous

TOUR
DIRECTORS
NEEDED

A Toronto based inbound tour operator handling international passengers needs tour directors and local representatives for Canadian Tour Programmes.

Direct or related experience an asset. Language requirements: English/German and any of Dutch, French, Italian and Spanish.

If interested in exciting seasonal work please apply in writing (include resume) to:

THE JONIK HOSPITALITY GROUP LIMITED

980 Yonge Street, Suite 200, Toronto, ON M4W 2J5

NO telephone calls please.

We thank all applicants, however, only those under consideration will be contacted.

ADMINISTRATOR

Langley Christian School is in need of an administrator for its new Middle School/High School campus. This new facility will house approximately 180 students from Grades 6-9 in September 1995 and incorporate an additional grade level in each subsequent year so that it will become a 6-12 campus of approximately 400 students in four years time.

LCS is looking for an educational leader who is a committed Christian and who has the experience, vision and the skills necessary to lead this school during these exciting years of development and growth.

Position commences **August 1, 1995**, or earlier.

Inquiries/applications to:

Leo Smit, Principal
c/o 21789-50th Avenue, Langley, BC V3A 3T2
Telephone (604) 533-2222 Fax (604) 533-7276

Our Southwestern Ontario business presently
has an opening for a

PART SALES MANAGER

The applicant for this full-time position must have at least 4-5 years experience and have training in the part sales/marketing field.

Applicant must have:

Good computer skills — Lotus.
Ability to work independently.
Pleasant personality.

Responsibilities:

Direct sales/closing — in-house and outside.
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Inventory control.
Purchasing.
Marketing.

Salary negotiable based on experience.
Please send completed resume to:
H.B.I. Equipment Sales Inc.
P.O. Box 188, Aylmer, ON N5H 2R9

Miscellaneous

Church News

Christian Reformed Church

Classis Meeting:

Classis Chatham will meet in regular session on Tuesday, Jan. 31, 1995, in Bethel CRC, London, Ont. All agenda materials must reach the stated clerk December 12, 1994.

Jan H.G. Vandergeest,
Stated Clerk.

New Church Location

Calvary CRC of Chatham, Ont., now at its new location at the corner of Victoria and Barthe, worships at 10 a.m. and 5 p.m. each Sunday. Friends are invited to celebrate with us as we officially dedicate this refurbished church building to the Glory of God at our morning service on Nov. 20, 1994.
John G. Griffioen, Clerk.



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COURIER**

261 Martindale Road
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St. Catharines, ON
L2W 1A1

Classifieds

Job Opportunities

Trenton Christian School

invites applications for the position of

PRINCIPAL

to assume responsibilities for the 1995/96 school year. Please direct inquiries and application to:

Search Committee
Trenton Christian School
20 Fourth Avenue
Trenton, ON K8V 5N3
Phone (613) 392-3600

Dordt College Openings**Faculty Positions**

Agri-business: Possible tenure-track position with teaching responsibilities in the areas of farm management, marketing, and applied agricultural economics. Doctorate and teaching experience desirable.

Agriculture: Possible tenure-track position with responsibilities for teaching and farm operation on the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Agriculture: One-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.

Economics: Possible tenure-track position in the department of business administration. Responsibilities include teaching introductory and upper level courses and participating in a senior-level business seminar. Doctorate and teaching experience desirable.

Health, Physical Education, Recreation (HPER): Tenure-track position with teaching duties in such areas as exercise science, health, and coaching theory, along with coaching responsibilities in women's sports (volleyball). Doctorate and teaching experience desirable. Deadline, January 15, 1995.

Social Work: Possible two- to three-year position. Minimum qualifications include an M.S.W. degree, two years of post-M.S.W. experience, and a strong commitment to baccalaureate social work education. Responsibilities include teaching social work and sociology courses in a CSWE-accredited B.S.W. program, serving as a practicum liaison and advising social work majors. Teaching experience desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs. Review of candidates will begin immediately and continue until positions are filled.

Dordt College strongly encourages applications from women, minorities, and disabled persons.



Dordt College
498 Fourth Avenue NE
Sioux Center, Iowa 51250-1697
Telephone: (712) 722-6333
Facsimile: (712) 722-4496
E-mail: rockne@dordt.edu

Job Opportunities

**FACULTY OPENINGS
CALVIN COLLEGE**

The college is seeking applications for possible openings beginning **September 1995** in the following departments:

Art	History
Biology	Mathematics and
Chemistry	Computer Science
Classics	Music
Communication Arts and Sciences	Philosophy
Developmental Mathematics	Physics
Economics/Business	Political Science
Education	Psychology
English	Religion
Geology, Geography and	Science Education
Environmental Studies	Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids MI 49546 USA

Calvin College is an equal opportunity employer.

Position Available**University of Western Ontario
Campus Ministry**

Applications are invited for a chaplaincy/campus minister position to work with CornerStone Student Fellowship, First Chr. Ref. Church of London, Ont., and an ecumenical team of chaplains at a large secular university in London, Ont. The campus minister encourages student leadership, development of Christian community, relational outreach and growth in faith and lifeview. Excitement for learning, worship, relationships, and a desire to interact with a wide diversity of people on campus is a must. Please submit a letter of interest and your profile no later than **November 28, 1994**, to:

Arlene O'Brien, Search Committee Secretary
7-563 Central Avenue, London, ON N6B 2G5, Canada

Seeking new pastor

The Granum Chr. Ref. Church of Granum, Alta., Canada, is seeking a **new pastor**. We are a stable church of 65 families in a rural setting. Our present pastor (Rev. G. VanDenBerg) came for three months as stated supply and remained in our service for three and one half years. Qualifications we seek include strong and clear preaching and teaching of the gospel as well as the desire and ability to give pastoral care and outreach through visiting in homes etc. Please contact:

Marvin Vandervalk
Box 247, Granum, AB T0L 1A0 Canada
Phone: (403) 625-2266 Fax: (403) 625-4443
All replies confidential.

P
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Miscellaneous

(NC)—Great strides have been made in preventing childhood diseases. Eighty percent of the world's children are now immunized against the main infectious diseases of childhood. Last year, the Canadian International Development Agency (CIDA) allocated \$22 million in funds to health and nutrition in the Third World.



CIDA Photo: Ellen Tolmie, Colombia

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mail to:
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St. Catharines, ON
L2W 1A1

Classifieds

Attention: BusinessCommunity/ Christian Organizations Insert YOUR message in our Special 1994 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 2**. It will be mailed to our regular subscribers on **November 29**.

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 18.

COUPON

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Cost \$75 + GST = \$80.25 ☐

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I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.

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☐ Medium ☐ Small

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**Return by November 18 to: Christian Courier
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313**

"Golden Strand" Duet

presents their first album, "Noel, Noel."

Soprano and tenor with guitar and percussion. Several pieces in four-part harmony.

Twenty (20) favorite, sacred pieces of music which we hope will enhance your joy in the Christmas Season and all year long.

"I am a stranger here, within a foreign land, My home is far away upon a golden strand..."

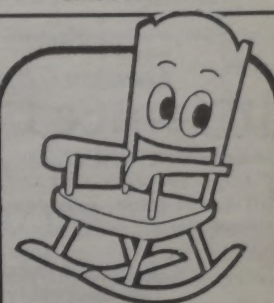
"Praise Him with strings and pipe! Let everything that breathes praise the Lord!" (Ps. 150).

Some of the songs on the album are: O Holy Night, O Thou Joyful Day, Tell Me the Old, Old Story, Crown Him with Many Crowns, Nu Sijt Wellescome, etc. (some Dutch content).

We are: **Marge Vanderzyl** (nee Merkus), and **Dave Terpsma**, from Edmonton and Neerlandia respectively.

Have a blessed Christmas! Cassette tapes available after **Nov. 15, 1994**, at: **Family Christian Bookstore, Burlington, Ont.**, and **Christian Books & Records, Edmonton, Alta.**

Miscellaneous



**RELAX AND LET THE
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Calendar of Events

Nov. 4-12 Double organ/piano concerts by Willem van Suydam and Martin Mans. All events at 8 p.m. **Nov. 4:** Chalmers United Church, Woodstock, Ont.; **Nov. 10:** St. Paul's Anglican Cathedral, London, Ont. (with male choir "Crescendo"); **Nov. 11:** Can. Ref. Church, Ancaster, Ont. (with mixed choir "Sursum Corda"); **Nov. 12:** Second CRC, Brampton, Ont. (with male choir "The Choraliers"). Tickets at the door and/or from choir members.

Nov. 10-13 Concerts by the St. Thomas District Male Choir "Crescendo." **Nov. 10:** 8 p.m., St. Paul's Cathedral, London, Ont. (with organists Martin Mans and Wm. van Suydam); **Nov. 12:** 7:30 p.m., Westmount Congregational Church, Orillia, Ont. (with organist Rick Dykstra); **Nov. 13:** 3 p.m., First CRC, Barrie, Ont. (with organist Rick Dykstra).

Nov. 11 The King's University College's 15th anniversary annual meeting and banquet, 6:30 p.m., at TKUC, Edmonton, Alta. Info. & tickets (403) 465-3500.

Nov. 12 "Kun je nog zingen, zing dan mee," a sing-song of Dutch songs and hymns, 7:30 p.m., Maranatha CRC, Belleville, Ont. Free will offering. Info.: (613) 962-6904.

Nov. 12 Back to God Hour Rally, 8 p.m., St. George's Anglican Church, Guelph, Ont. Speaker: Dr. Joel Nederhood on "Always New." Music: O.C.M.A., directed by Leendert Kooij. Organist: Andre Knevel.

Nov. 12 James Ward in concert at West End CRC, Edmonton, Alta. Sponsored by TKUC and alumni. Info. & tickets (403) 465-3500.

Nov. 13 Dutch worship service, 3 p.m., led by Rev. J. Kuntz, CRC, Ancaster, Ont.

Nov. 18 Annual Christmas bazaar and silent auction sponsored by the John Milton Society for the Blind, 11 a.m.-6 p.m., 40 St. Clair Ave. E., Toronto, Ont. Info.: (416) 960-3953.

Nov. 18 Dessert evening at Waterloo CRC "Church in the Woods" (209 Bearinger Rd., Waterloo, Ont.), 7 p.m., with featured speaker Dr. Pieter Pereboom. Topic: "The Christian and Film Censorship." Free admission. Minimum donation of \$2 per person would be appreciated. Info.: (519) 570-9202.

Nov. 19 "The biggest bazaar in town," 10 a.m.-6 p.m., Calvin Memorial School, St. Catharines, Ont. Crafts, plants, flowers, toys and games, lunch and supper. Fashion show at 2 p.m. Free admission! Info.: (905) 935-1875.

Nov. 19 Arts & crafts show and sale, 10 a.m.-3 p.m., TDCH, Woodbridge, Ont.

Nov. 19 Annual bazaar of the John Calvin Chr. School/Woodland Chr. High School, 1:30-5 p.m., First CRC, Guelph, Ont. Charity auction at 5 p.m. Info.: (519) 837-0298.

Nov. 24 Salem's annual membership meeting, 7 p.m. (refreshments) at the Clarkson CRC, Mississauga, Ont. Short business session followed by a discussion, led by Ken Van Wyck, on: "Male Spirituality - Men's trouble with God."

Nov. 24-26 Theatre production of Shakespeare's "Pericles, Prince of Tyre," 8 p.m., Redeemer College, Ancaster, Ont. Preview: Nov. 22, 8 p.m. Matinee: Nov. 23, 12 noon. For tickets call (905) 648-2131.

Nov. 25 Performing arts concert by The King's University College choir and instrumentalists at West End CRC, Edmonton, Alta. Info. & tickets: (403) 465-3500.

Dec. 1 Annual convention and banquet to mark the 40th anniversary of the Christian Farmers Federation of Ontario, Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Starts at 10 a.m. Banquet at 5:30 p.m. Speakers: Elbert van Donkersgoed, Harry Neufeld and Paul Meldrum (banquet). Info.: (519) 837-1620.

Dec. 3 Guild arts and crafts sale, 10 a.m.-3 p.m., at The King's University College, Edmonton, Alta.

Dec. 3 Christmas concert featuring the "Mattaniah Male Choir" (dir. Herman Den Hollander) and organist Andre Knevel, 8 p.m., Mountainview CRC, Grimsby, Ont. Admission \$5 (\$3 for students).

Dec. 4 "Nederlandse Kerstzangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke N., Woodstock, Ont. Info.: (519) 537-6422. Repeated on Dec. 11!

Dec. 4 Concerts by the St. Thomas District Male Choir "Crescendo," at 3 p.m., CRC, Essex, Ont. At 6:30 p.m., First CRC, Chatham, Ont.

Dec. 7 Christmas choir concert, with orchestra, 8 p.m., Redeemer College, Ancaster, Ont. Conductor: Christiaan Teeuwssen. For tickets call (905) 648-2131.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaeff (baritone). At 8 p.m., St. Dominic's Church, Mississauga, Ont. Info.: (905) 278-7059.

Dec. 17 Christmas concert by the St. Thomas Ladies Choir and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Knox Presb. Church, St. Thomas, Ont.

Women have been persons in Canada only since 1929

Get out the old pocket calculator and some paper, and put on your thinking cap. We're going to do remedial arithmetic courtesy of Ken MacQueen in the *Kingston Whig-Standard*. Here we go! First question: What's a billion? A billion is 1,000 million, and a million is 1,000 times 1,000. This country, as of March 31, owed \$508 billion in federal debt, which, as you can figure, buys a lot of lollipops.

Federal and provincial debts translate to a share of \$24,000 for every living Canadian. Those figures may develop sympathy for Finance Minister Paul Martin. He entered cabinet like a captain handed the command of a sinking ship. We're still pretty generous, though. We give about \$2 billion annually in foreign aid and we're not very aggressive in collecting about \$1 billion owed to the government by ex-students.

★★★

There was a cartoon in the *Times-Colonist* from Victoria which showed Jacques Parizeau's high school yearbook. Under his mugshot in the cartoon was the caption: "Jacques Parizeau, most likely to secede."

★★★

I overheard the following conversation between two pre-teenage boys in a shower stall at the local YMCA. Said the one young guy to the other: "Don't use that soap."

"Why not?" asked the second boy.

"It makes you smell like a girl," came the reply. No gender equality among pre-teen boys, apparently. None among some other "boys" I know, either. Up till 1929 Canada lived with the Supreme Court ruling which said: "Women are persons in matters of pain and penalties but are not persons in matters of rights or privileges." It took a decision of the British Privy Council to declare Canadian women truly persons. That was only 65 years ago, folks!

★★★

The minimum wage in the Yukon, reports the *Whitehorse Star*, has increased to \$6.72 per

hour. And while the echo of gunshots still reverberated hereabouts, the same paper also had this thought of the day: The settlement and development of our country depended on ownership of guns. Meanwhile, Justice Minister Allen rock was in Whitehorse to defend gun control.

★★★

All people with some Bible literacy know about Pergamum. Well, the Germans swiped an age-old altar to Zeus from the city. I saw it in Berlin. Now the *Ankara Newspot* writes with big fat letters: "We Want It Back." I saw another headline in that paper which read: "Turkey and Iran agree to co-operate on terror."

★★★

From the *Taiwan Free China Journal*: Custom authorities in the Northern Taiwan port city of Keelung confiscated 411 smuggled African elephant tusks weighing about 2,000 kilograms.

★★★

In the *Straits Times* of Singapore: Kim Young Chul, a Korean pastor, was caught driving in downtown Singapore without a permit. He was fined \$5,000 and got eight weeks in jail — another *dominée* in

trouble. The same paper wrote about Madam Ng Len Nes who turned 102. She said that the reason for her longevity was daily walks, enjoying food and watching wrestling. I also checked the personal classifieds in that paper and caught the following ad: "Male, late 80s seeks sports-minded lady in her 80s." Wow!

★★★

A painting was stolen from Rembrandt's Amsterdam home. The stolen work, "Man with a Beard," was once attributed to Rembrandt, but is now believed to have been painted in 1647 by an unknown student of the master. In July two paintings by Rembrandt's tutor Pieter Lastman were stolen at the same museum. Somebody should close the door there at night.

★★★

Premier Klein, the Alberta slasher, has another foul-up in his "Oops" file. First he fires his deputy, then gives him a fat plum, then fires him again. Ex-deputy Kowalski at first protested as loudly as a cat with its tail under a rocking chair. Then after meeting with the Alberta P.C. caucus he rolled over and played dead. Was there perhaps a promise of an even fatter

World news

Carl D. Tuyl

bytes



★★★

Some high octane nut fired his semi-automatic assault rifle at the White House. There are too many kooks walking around with such "toys." The gun-loving lobby thinks it is the right of every citizen to have tooters like that.

★★★

I checked the religious services advertisements in the *Toronto Star* of October 29. Not a word about the Reformation. Lots of more spectacular stuff, though. I call most of those "aerobic services for the hearing impaired."

★★★

Lucien Bouchard is also suspicious of Quebecers' separatist fervor. The passion for independence seems to have cooled somewhat. That's the way of most passions: they tend to go the way of the thermometer with winter approaching.

★★★

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

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A Dutch town commemorates a tragedy

Hank Verhoeff

PUTTEN, the Netherlands — On a sombre, cloudy Saturday on October 1 of this year, 1,100

guests crowded into the *Oude Kerk* ("old church") of this small town 65 kilometres east of Amsterdam. They had come to commemorate the sad event that took place 50 years ago when German general Friedrich Christiansen ordered that all males from Putten between the ages of 18 and 50 be sent to concentration

camps, that women and children be evacuated and that the whole village be burned down.

The cause of Christiansen's fury was an ambush near Putten by a Dutch resistance group of a patrol car that carried two German corporals and two first lieutenants. The two lieutenants were killed.

Sombre statistics

The commemoration in Putten was enhanced by the presence of Queen Beatrix. In his welcome, the chairperson of the *Oktober 44* foundation, W. Torsius, recited some of the statistics of the Putten tragedy.

On October 1, seven people who tried to escape were shot. On October 2, 110 houses were burnt down. On October 15,

tor of the *Oude Kerk* read this list from the pulpit on May 10, 1945. The women left the church crying. It took a full



The few survivors (some of the 12) leaving the *Oude Kerk* in Putten.

589 men from Putten arrived at the concentration camp of Neuengamme, near Hamburg, Germany. Of these men, 545 died, which left 44 camp survivors, 278 widows and over 1,200 fatherless children. The men in the camps died of malnutrition, slave labor and contagious diseases.

During the long winter months of '44-'45, the parents, wives and children heard nothing from these men. The first news came after the liberation of Putten. A British liaison officer and former inhabitant of Putten brought a short list of Putten men who were known to have died in one camp. The pas-

year before the last survivors returned and a final list of victims could be recorded.

Macabre game

The mayor of Putten, A.J. Berkhout, interpreted the feelings of the surviving inhabitants of Putten by quoting Psalm 42: 8b — "At night his song is with me — a prayer to the God of my life."

Berkhout referred to "the macabre game" of a Nazi general, who trampled under foot the human rights of civilians in war time. The psalm writer voices their cry: "Many are my enemies without cause, those who seek to destroy me"

(Psalm 69:4b). "May their eyes be darkened, so that they cannot see" (Psalm 69:23a)."

Then he quoted key lines from the two songs based on Psalm 84 which the Putten men sang before they left the *Oude Kerk* on October 2, 1944: "Blessed are those whose strength is in you" (vs. 5a), and "They go from strength to strength till each appears before God in Zion" (vs.7).

The mayor concluded by painting the Putten drama as "Satan's attack against the crown of God's creation; Satan using the Hitlers, the Stalins, with their philosophical weapons of Nazism, fascism and racism. The survivors of Neuengamme came back mutilated in body and soul. They were so different; they were so silent. This silent suffering went on for years and is still not over for some survivors, nor is it over for the widows and the children.

"For 45 years they met each other at the Widow's Monument in Putten, and then some of them started talking. For some

of them that first time came even very recently. Even now, Putten is still hurting from its fate of October '44."

Heaven was weeping

Emeritus Rev. H.A. van Slooten then read from Revelation 21: 1-7. "There will be no more death or mourning or crying or pain; for the old order of things has passed away." After that the congregation prayed the Lord's prayer. People stood and shivered while they sang the emotion-laden national anthem: *Wilhelmus van Nassauw*.

After Queen Beatrix left the church, the survivors, their relatives, a German delegation from Ladebund and Neuengamme and other guests quietly filed out and proceeded to walk towards the Widow's monument, where wreaths were laid.

Heaven was weeping, too, sending a drizzling rain. A male band played "Abide with Me," and a male chorus sang "Why is there still no peace, Why has the suffering not yet ended?"

Only one ray of sunshine

Wars are a lot of dark clouds and only a few rays of sunshine. Wars leave scars on families, individuals and, sometimes, on a whole nation. Young men and women lose their lives and children forget how to smile. The only ray of sunshine is that we learn a lesson — a lesson of peace and love.

By Miranda Spriensma, a Grade 8 student in Sarnia (Ont.) Christian School

Christiansen: the prototype of a Prussian Nazi

Hank Verhoeff

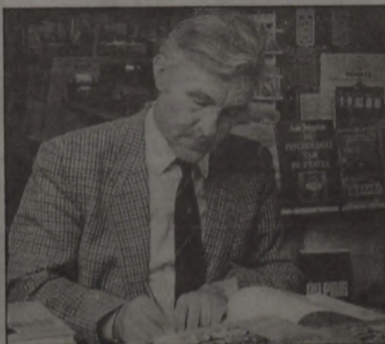
On October 1, 1944, one of Hitler's favorite generals, Friedrich Christiansen (his first name means peaceful realm and his second name refers to Christ), shouted the following command from his headquarters in Hilversum, the Netherlands: "Set fire to the whole nest and put the gang against the wall." His fury was directed against the inhabitants of Putten, who happened to live near the scene of an ambush by a Dutch resistance group against four German officers.

"This reckless and frantic reprisal of Christiansen typifies him as the prototype of a Prussian military man with an utter

disdain for the civilians of the Dutch resistance movement who were shooting at his soldiers," says historian and archivist Klaas Friso, vice-chairperson of the foundation *Oktober 1944*. "This kind of reprisal fitted exactly his Nazi way of thinking."

A 1948 court sentence against Christiansen reads: "Christiansen belongs to the three worst war criminals of World War II in the Netherlands, who made life hell for the Dutch people."

The other two, Rauter and Seyss-Inquart, were sentenced to death. Christiansen, however, was sentenced only to 12 years in prison. After three years imprisonment, he received



Klaas Friso

clemency from Queen Juliana because of his age. He was 73 then and lived another 20 years.

Putten's executioner, Lieutenant Colonel Fritz

Fullriede, who personally read the verdict of the deportation, the evacuation and the burning on the morning of October 2, 1944, got an even lighter sentence: two and a half years with deductions. The special court in Arnhem reasoned that Fullriede could not have known that the deportees would end up in Neuengamme.

Friso, who lives on the *Garderenseweg* in Putten, finds these sentences incredibly light and a mockery of justice in the Dutch courts.

"What hurts most in these

clemency cases is that neither Christiansen nor Fullriede have shown any regrets about their criminal acts against Putten," says Friso.

Friso does not nurture any hatred against Germans, but he believes in telling the younger generations about the Nazi crimes. "We must not blame all Germans," says Friso. "If we did, we would introduce racism again, and then Hitler would still have won the war."

Over the years Friso has given lectures on the tragedy at Putten, even in a few places in Germany.